



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

strives to avoid prosiness by a plentiful use of "thous", Phillimore avoids it without them. Yet Butler at times is better than Phillimore,—e.g. in the beautiful little elegy about the painter's conception of Cupid as a boy (2.12.13-17): "In me his darts stick fast, for me he still wears the form of a boy; but of a truth he has lost his wings, for nowhither, alas! flies he forth from my bosom, and tireless he wages war within my blood". I have also gained the impression that Butler is often more sensitive to the word order.

In an author like Propertius there are bound to be many differences of opinion on details. In these I seem to agree with Phillimore more often than with Butler. A very few comments of various sorts will be of help in judging the two books. The list could easily be enlarged. In 1.2.2 (and elsewhere) for *Coa veste*, Butler gives "Coan silk", Phillimore, "muslin of Cos". In 1.8.23, *nautas rogitare citatos*, I prefer Phillimore, "to summon and question the sailors", to Butler, "to question the marines as they hurry by". In 1.8.28, *assiduas non tulit illa preces*, Phillimore is better than Butler: "She could not away with my unceasing prayers", as against "She turned a deaf ear to his persistent prayers". Phillimore's translation in 1.8.46 is obscure, to say the least: "there's a brave boast that shall not disown my grey hairs". In 1.19.19 (a difficult line) it took me some time to understand Butler's "and like love long mayst thou that livest feel" (it would be better to say 'a like love'). In 1.19.22 Butler's translation serves as well for the reading which he rejects as for the one which he adopts. In 1.21.3 Butler's text reads *quid*, but he translates it as if it were *qui* (the reading of some MSS), and likewise juggles freely with the punctuation. In 2.4.16, Phillimore's "a dozen times" is artistically, even if not mathematically, nearer Propertius's *decies* than is Butler's "three times three". In 2.12.6, *fecit et humano corde volare deum*, I feel sure that Phillimore is wrong and Butler (if I understand him) is right: "make this human-hearted god to fly" (P.); "made him flit about the hearts of men" (B.). In 2.23.14 Butler breaks away from the punctuation of his text and changes the meaning considerably. In 2.29.41 Butler repeats the translation given in his annotated edition, forgetting that he had changed his text from *custode* to *custos*. In 3.10.8 Butler's "the rock that is Niobe" is a very happy rendering of *Niobae lapis*. In 4.11.77 Butler's "kiss their tears away" contains an idea not in the original. In 4.11.82, *somnia in faciem credita saepe meam*, Phillimore's translation "the dreams which often by faith take on my features" is exquisite.

In Butler's book there is an index of names in which the information thought necessary for an understanding of the text is given. Occasionally the information is too scanty: e.g. under *Tyndaridae* it should be

stated that Castor and Pollux were a constellation.

In a word I prefer Phillimore.

UNIVERSITY OF PITTSBURGH.

B. L. ULLMAN.

The Cults of Ostia. By Lily Ross Taylor. Bryn Mawr College Monographs; Monograph Series Volume XI. Bryn Mawr (1912). Pp. 98.

In an Introduction of twelve pages the author sets forth briefly "those facts in the history of the city which are essential to the understanding of such a study". Concerning the founding of Ostia, traditionally held to have been founded and established as a colony by Ancus Martius, it is stated (3) that "the sum of our knowledge is that before the end of the third century B.C. a legend was current to the effect that the city of Ostia was founded several centuries before, though not certainly as a colony". The presence of salt works near the Tiber's mouth does not seem a sufficient cause for the establishing of a colony there, and "it is difficult to believe that Rome for commercial reasons could have founded a colony of citizens at the Tiber's mouth long before the third century" (5). The conclusion is that a little while before 300 B.C. Rome "saw the desirability of safeguarding her commerce and her natural harbor by placing a colony of citizens at the mouth of the Tiber" (7).

Under the Republic and the Empire Ostia was the chief port for grain, but it was probably not an important place before the time of Claudius. After the construction of Trajan's Port Ostia proper became an important city, inhabited largely by the middle and lower classes. Most of the evidence for the religious history of the place comes from the second and third centuries A.D. The dissertation excludes Christianity from consideration.

Chapter I (14-45) treats of the cults of the Greek and the Roman gods, "taken up so far as possible in order of the probable date of their establishment and, when this has not been possible, in order of importance." (14); Chapter II (46-56) takes up the cult of the Emperors; Chapter III (57-93) deals with the cults of the Oriental gods. In accordance with the principle of arrangement just quoted chapter I takes up in order Vulcan, the Capitoline Triad, Castor and Pollux, Liber Pater, Venus, Fortuna, Ceres, Spes, Pater Tiberinus, Genius Coloniae Ostiensium, Hercules, Silvanus, Gods of Collegia, and Minor Cults.

The *pontifex Volcani et aedium sacrarum* was the chief religious officer of Ostia; there were also *praetores* and *aediles sacris Volcani faciundis* who may have been officials of the village which the author thinks probably existed near the site of Ostia prior to the foundation of the colony.

In honor of Castor and Pollux annual games were celebrated at Ostia by the *populus Romanus* under the

direction of the praetor urbanus; on other occasions Roman dignitaries seem to have directed sacrifices in the temple of Castor and Pollux at Ostia. The twins were worshiped in the port city as gods who could calm the winds and the sea, which fact is in strong contrast to the attitude toward them at Rome, where they were venerated as patrons of the *equites*: Miss Taylor thinks that the cult "was introduced at Ostia from Southern Italy when Ostia first became a port of importance" (26).

At Portus the cult of Liber Pater was important in the time of Commodus and later: the god so named seems to have been really an Oriental god worshiped with orgiastic rites. To Silvanus there were numerous shrines; altars were dedicated to him often by members of the familia Caesaris. There is no evidence of a temple of Neptune at Ostia and very little information about him in any respect.

Chapter II is given to a discussion of the cult of the Emperors at Ostia, into which place contact with the Orient may have caused the early introduction of the worship. An important and forcible argument is presented in regard to the incorporation into colleges of the *seviri Augustales*. Against von Premerstein's opinion (in Ruggiero's *Dizionario*, 853 ff.) that this organization took place about 142 A.D., Miss Taylor concludes from the same evidence that "the indications are then that the *seviri* were instituted and formed into colleges between 100 and 143 <A.D.>" (54).

Of the Oriental gods Magna Mater, Isis, and Mithras are presented most prominently. Evidence from Ostia has helped much in showing the close connection of *dendrophori* and *cannophori* with the cult of Magna Mater: "From no other place are there so many inscriptions of devotees and initiates of the cult of Isis and other Egyptian gods" (68). Whether Isis was worshiped as a goddess of the sea is not certainly attested, but it is probable that she was. The evidence from Ostia bearing on the cult of Mithras is considerable and valuable, but it is not discussed extensively in this dissertation because of the sufficient treatment by Cumont.

A concluding chapter (94-98) summarizes the results of the study: the most important seems to be that after the harbor improvements had stimulated the city's growth there probably came in a large element of Oriental descent who largely supported the Oriental cults and gave them the prominence they had in Ostia in the second and third centuries A.D.

This dissertation is well wrought: many facts are brought together in convenient and desirable form and presented with clearness and care. The mode of arrangement contemplates only the presentation of information concerning the cults: with information about Christianity added there would be material for a worthy essay interpreting an important phase of

social life in a prominent city during an interesting period.

Possibly others than the reviewer will feel some hesitation about accepting the date for the founding of the colony at Ostia as only shortly before 300 B.C., for the conclusion (suggested rather than asserted) is based largely on 'arguments from silence': the arguments are that the salt works in the region do not offer sufficient reason for the establishment of a colony before that date, nor does the state of Roman commerce, nor do archaeological finds. That is pretty much in the manner of many modern critics who reject any statement in an ancient book for which they cannot see a reason. The doubting attitude is of course essential in the search for real truth, but it may easily lead one to scorn the truth itself. Now some may even find it hard to believe that Rome would not have fortified the mouth of the Tiber very early in her career, and just then her idea of a colony might have had its beginning. This statement of a possibility does not prove that the affair actually happened thus; and so we are finally driven back to our individual opinions concerning the value of the traditional element in Roman history.

TRINITY COLLEGE, Hartford.

LEROY C. BARRET.

PHILADELPHIA SOCIETY FOR THE PROMOTION OF LIBERAL STUDIES: ORGANIZATION MEETING

On Saturday, March 14, a meeting will be held at the Drexel Institute, Chestnut and 33d Streets, Philadelphia, to organize a Society "the purpose of which shall be to foster love and appreciation of the Humanities, to support in our system of education the study of the language, the literature, and the life of Greece and Rome, and to establish closer personal relations among all thus interested". So reads a circular just received.

The programme is as follows:

10 A. M.—Organization Meeting.

An address will close the morning session.

12.30-2—Luncheon and Social Intercourse.

2-4—Several Addresses on the Value of the Classics; an illustrated lecture, by Professor Walton Brooks McDaniel, on Pliny and Lake Como.

Among those who will speak on the Value of the Classics is Mr. Alba B. Johnson, President of the Baldwin Locomotive Works.

The Organization Committee invites all to attend the entire session. Those desiring to be present at the luncheon (50 cents) are requested to notify Dr. George D. Hadzsits, University of Pennsylvania.

The Organization Committee consists of Jessie E. Allen; Minnie A. Beckwith, Francis B. Brandt, F. A. Dakin, Walter Dennison, George Depue Hadzsits, Edith H. Hall, James M. Hill, Frank C. Nieweg, Stanley R. Yarnell.